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THE
SOVLES
LIFE:

Exercising it selfe
in the sweet Fields
of Divine Meditations
and Prayers.

Collected for the com-
fort of all those who wil-
lingly adventure their lives
for the defence of the
Gospel, in these
blood-thirsty
times of
War.

LONDON,
Printed for R. Harper, and
are to be sold at his shop in
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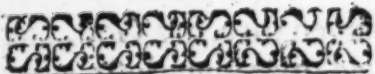
The Printer to the Reader.

3

VVhen this Booke came
into my hands by
means of a wel-wisbing friend:
after I had perused it, and the
Title thereof, I thought it very
fitting, as well in regard of the
Subject, being Divine Medita-
tions, as of the devotion and
intent of the Religious Author,
to raise up the mindes of men from
the troublesome thoughts of these
tempestuous times, that their
Soules sole hope might take An-
chor hold upon God. The Subject
of our Meditation is divers, as
also of our prayer and thanks-
giving; in regard whereof Hilary
compareth the Psalmes of David
to a bunch of keyes, which (as by
severall doors) give us acesse to
God: as some admiring him in his
creatures and wonderfull works,
some of thanksgiving for his
mercyes and wonderfull delive-

rance of his people the children of
Israell; others of exhortation to al
Nations to know and rejoyce in
him, and the like. Meditation
(it is true) though it be most pro-
per to the private and solitary
Soule retired from worldly affairs
and busines; yet is it a dnty most
necessary for all the servants of
God at all times and in all places
wheresoever to exercise them-
selves in. Isaac we read went out
to meditate at the eventide, Gen.
24 63. When I remember thee up-
on my bed, saith David, Ps. 63. 6
and meditate upon thee in the
night watches. So that Medita-
tion being so generally necessary
for every true servant of God, &
a Subject of such excellent use &
worth, I could not but publish this
to the view of the world, though
the pious Authors modesty is
such, that he could be content to
live, sibi notus, ignotus aliis.

Farewell.



The Soules Life.

MEDITATION I.

*Meditations and confes-
sions of mans sinfull
wayes.*



Blessed God,
when I con-
sider with
my self, how
I have spent
my time, nay
rather mis spent it, I trem-
ble; for when I should have
B scr-

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served thee, my God, I served mine owne lusts and evill affections; I walked too often in the vanity of mine owne wayes, and hearkened not to thy will and Commandements, which should have been as a lanthorn and light to guide mee in those darker pathes. It hath been mine unhappy errour to minde more the things of the world, then the things which concerne thee. I confesse, O Lord, that I have offended thee in all my wayes, both in thought, word and deed, and have served the creature, more then the Creator. But, O Lord,

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Lord, I humbly beg pardon of thee who art the God of mercy: Pardon therefore my misdeeds, I beseech thee, and cast not away thy servant in displeasure. O Lord, I come unto thee upon the bended knees of my heart, and cry with the Publican, Lord be mercifull unto me a sinner: for I know, O Lord, thou delightest not in the death of a sinner, but that he should repent and be saved. Save me therefore, O Lord, and make my wayes so direct for the time to come, that I may keepe thy commandments, and that I may doe

4 *The Soules Life.*

nothing but that which is acceptable in thy sight: make me humble, for thou standest afarre off from the proud: make both my soul and body as they ought to be, a fit Temple for the Holy Ghost, out of which, do thou, O Christ, drive away all worldly thoughts and vaine imaginations, chase buiers and sellers of my heavenly treasure, and make me meditate on things above. Cleave me, O Lord, from all filthinesse of sinne and evill concupiscence, and grant that for the time to come, I may serve thee in holinesse and righteousness all

The Soules Life. 5

all the dayes of my life; that
when death shall ceaze on
my body, my soule may
without fear rejoyce, & long
to be with thee my Saviour
and Redeemer, there to en-
joy that happines and blisse,
which thou hast prepared
for them that love thee.

MEDITAT. II.

*Meditations of a penitent
sinner, hoping for par-
don through the me-
rits of Christ.*

O Lord, how are my daies
wasted and come to an

B. 3 end,

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end, even as a dreame that is told; how doe my nights passe away and are not to be recall'd againe: and how doe I forget what I have done against thee, my God: the finnes, alas, that I have committed are as innumerable as the sand on the sea shore, not to be numbred by any but thy justice: and what account shall I make to thee, O Lord, when this tabernacle of mine shall be dissolved, and my soule appeare before thy Majesty at the last and dreadfull day of judgement: where all that I have done shall be laid open, and shall be as so many
wit-

The Soules Life. 7

witnesses against me, and I not able to answer one of a thousand: what shall I doe, Lord, or whither shall I go for succour, no place can hide me from thy presence, for thou fillest all places, and art not excluded from any place; therefore I have no place to flie from thy justice? O Lord, I beseech thee to remember the pretious blood of thy dear Son, which was shed for me, his blood is a sufficient rancome for the whole world, and for as many worlds as there are people; therefore, O Lord, I will not despaire of a share in my Saviours suf-

B 4 ferings;

8: *The Soules Life.*

ferings; he dyed as well for me as for others, and I hope through his merits I shall be saved; therefore I beseech thee, O my Saviour, answer for me, and plead thou my cause, for in thee alone shall I be reconciled to my God, and shall have forgiveness of all my sins, be they never so many or grievous: Therefore, O my Soule, be not dismayed, but comfort thy selfe in thy Saviour; for in stead of punishment thou shalt have a reward, thy reward shall be a Crowne of everlasting glory, thy reward shall be the rewarder, even God him-

The Soules Life. 9

himselfe; thou shalt see and enjoy him whom none can see and not be blessed : thou shalt see and enjoy the fellowship of all the blessed Apostles, the holy Angels and Saints of God, and shalt sing Hallelujahs and prayses to the heavenly King, for ever and ever.

MEDITAT. III.

Meditations of the wonderful goodnesse and love of God to mankinde.

O God, how wonderfull
at thou in thy works; in

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wisdome hast thou made
them all, the Earth is full of
thy riches, and so is the
great and wide Sea also:
this was thy great care and
providence to mankinde,
that before the creation of
man, thou createdst all
things for his use, before
thou sentest him into the
world, to the end he might
not perish, but be relieved
with all things necessary,
convenient and delightfull
for him. O God, when I
see the fields cloathed with
corne, it makes my heart
rejoyce with an exceeding
great joy, and when I think
thereupon, I consider with
my

The Soules Life. II

my selfe, it was thy providence that provided that for me, which without I could not subsist : And when I see the ground bedecked with grapes, the green meadows with pasture, the multitude of woods abounding with trees, both for timber, fuell, and thousands of other uses, as also the varieties of fruit trees in abundance; the rare mineralls which spring from the bowels of the earth, affording infinite wealth. I cannot but admire to see the multitude of cattle, both for food, cloathing, and many other accommodations; the
in

12 *The Soules Life.*

infinite store of fowle of all kindes, the sweet flowers in abundance; and the innumerable sorts of vegetables, all profitable and delightful. I cannot but wonder at the great Ocean, and the innumerable varieties of fish, besides the great commodity wee enjoy by the shipping, voyaging to all parts of the world for commodities, both for profit and pleasure. When I consider the firmament, how thou hast bespangled it with those glorious creatures, the Sunne, Moon and Starres, and all for the use of man, to give light both
by

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by day and by night; but above all, that thou hast given thy only begotten Son to dye for us; this is love beyond all the love that ever was, these things transport me into an admiration, and compell me to praise and to love thee, O my God, with an exceeding great love: who is he, or what is he that will not praise thee, O Lord, for these thy unspeakable mercies to mankind? O grant that I may no longer live, then I love thee! O God, I will love thee, I will blesse thee, I will magnifie thee so long as I have any being!

M. B.

14. *The Soules Life.*

MEDITAT. IV. *Meditations of the love and sufferings of our Saviour Christ for mankinde.*

O Sweet Saviour, what
hast thou suffered for
my sake, and what have I
done to deserve thy suffer-
ings? alas, my sinne was
the cause of thy sufferings;
yet had'st thou not suffered
for my sinne, I had utterly
perished, and been out of all
possibility of being saved.
I was guilty of sinne, but
thou knewest no sinne, nei-
ther

The Soules Life. 15

ther was there guile found
in thy mouth ; and what
shal I render to thee, my Sa-
viour , for thy unspeakable
love towards me ! all I have
is thine , and therefore I
have nothing to give thee,
or make any satisfaction to
thee for thy love. O Saviour!
thou hast given me a tongue
and understanding to the
end I should praise thee ,
therefore I offer unto thee
my Redeemer, the sacrifice
of praise and thanksgiving,
extolling thy infinite mercy
and clemency to thy poore
creature. Thou, O Sweet
Saviour, wast naked, and I
cloathed , thou my Redee-
mer

36 *The Soules Life.*

mer wast hungry, and I satisfied with bread; thou wast scourged and buffeted, and I at ease feeling no pain; thou wast spit on and rail'd on among thine enemies, and I in rest and quiet among my friends; thou wast in prison, and I at liberty; thou sufferest storms and tempest at Sea, and I being upon drie land, was safe upon my pillow; thou wast crucified upon the crosse for my sake, and suffered'st death for me. O unspeakable love, for ever to be had in remembrance: never can I sufficiently magnifie thy wonderfull mercie,

The Soules Life. 17

cie, patience and long suffering.

O Saviour ! give mee a heart that may alwayes be mindfull of these thy wonderfull kindneses and unparallel'd sufferings, and that I may endeavour by all meanes possible, to love thee, and to dye for thee, as thou dyedst for me : make me seriously to ponder and thinke of thee continually, and that my soule may so desire thee, that it may never be at rest till it enjoyes thee.

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MEDITAT. V.

Meditations of Gods preservation of man.

I Confesse, O God, thou preservest me, yea when I thinke not of thy providence, it is my dull sottishnesse and ingratitude that makes me thus forget my God: How oft have I been in dangers both by sea and land, ready to perish, and yet it was thou alone that preservedst me, and I knew it not, because I remembered not thee, O God, as I ought to have done?

Thou

The Soules Life. 19

Thou hast preserved mee
from the venome of false
tongues, and I on a sudden
forgot it: I might have pe-
rished oft in my going a-
broad and comming home,
but it was thy mercy that
preserved me: I might have
miscarried in my very meat
and drinke, but for thy pro-
vidence: thou hast preserved
me from theeves and mur-
derers, who would have
confounded me: but above-
all, thou hast preserved mee
from that roaring Lion, who
still seekes to devoure me,
and from thole that lye in
wait to catch my soule. O
Lord, how shall I extoll
thy

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thy mercy sufficiently for
these unexpresseable fa-
vours to me, wretched man
that I am: thy love is won-
derfull to me, and farre be
it from me to thinke that I
merit any thing from thee,
O God: O Lord, make me,
I beseech thee, to thinke on
thee continually, and to me-
ditate on thee day & night,
alway expressing my thank-
fulnesse to thee for these thy
marvellous preservations:
make me to praise thee, and
to love thee with an excee-
ding great love: knit my
heart to thee, that I may
feare thee and keepe thy
commandements: O let me
doe

The Soules Life. 21

doe nothing that may offend thee, lest thou draw thy care and providence from me; for if thou, O Lord, shouldest leave me to my selfe, I were utterly lost, and deprived of all help and comfort: I could bee no where safe, because of mine enemies which are mighty and strong, who seek to destroy both body and soule: leave me not therefore, O my God, but hold thy hand of providence over me continually: watch over my wayes and suffer not the enemy to have any advantage over me, hide me under the shadow of thy wings,

22 *The Soules Life.*

wings, and preserve both
my body and soule, so shall
I be safe from mine enemies.

MEDITAT. VI. *Meditations of the mis- eries and calamities of the time.*

O God, how happy were
we, when we enjoyed
that great blessing of peace
and tranquility? how were
we both a mirror and a ter-
ror to all the eyes of the
Christian world? how did
our corne spring up with
encrease of an hundred
fold,

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fold, so that the people did
rejoyce and sing: how fruit-
full was our Land with all
manner of graine: how full
of all creatures fit for the
use of man: yea how did
we abound in all things, so
that we were able to live of
our selves without the suc-
cours of any other Nation:
what a sweet harmony and
agreement was there among
our selves, which made our
enemies stand amazed at
our felicity, when they
themselves enjoyed none of
these blessings: O God,
how comes this change, and
unexpected misery upon us
that now we are in? Sure-
ly

24 *The Soules Life.*

ly we did not value that blessing of peace, as wee ought to have done; surely it is our sinne and ingratitude that hath drawne thy vengeance upon us: what a sight is it to see the father shedding the bloud of the sonne, and the sonne the father: brother against brother; kinsman against kinsman; one neighbour cutting the throat of another, and all the whole Kingdome divided and plunged into a world of miseries: how doe our fields lye barren for want of tillage, our pastures trodden and spoyled with armies, our woods
cut

The Soules Life. 25

cut downe, as if it were intended no more should grow in our Land ? How are our Cattle driven in flockes and heardes from place to place, and devoured by the enemy, so that a famine must needes ensue ? How are the poore people driven from their habitations, for the preservation of their lives, being bereft of house, goods and land, as if they had no right to those possessions their Ancestors left them ? How are whole Townes burned without either pity or mercy ? How many thousands suffer for want of their means, which

C heer-

26 *The Soules Life.*

heeretofore they received
at pleasure? O God! make
us to prize that blessing of
peace heereafter, at a higher
rate, and give us thankfull
hearts for all our enjoy-
ments. Cleanse the Land
from sinne, and turne away
thy wrath from us. Helpe
us, O God of our salvation!
for the glory of thy name:
O deliver us and be merci-
full unto our finnes, for thy
names sake: so wee that are
thy people, and sheepe of
thy pasture, will give thee
thanks for ever and ever.

MEDITAT. VII.

*A Prayer upon the same
subject.*

O Most glorious Lord
God ! creator both of
Heaven and Earth , and of
all things containd there-
in ; Father of our Lord Je-
sus Christ, and Judge of all
the World : We miserable
sinners acknowledge that
we are a sinfull people, la-
den with finnes and iniqui-
ties , we have deserved thy
wrath and indignation, and
these heavy judgements
which are now inflicted up-

C 2 on

28 *The Soules Life.*

on us, are deservedly befallen us : there is no goodnes in us, but we are filled with filthy corruption and sinne: there is no whole part in us, from the crown of the head to the sole of the foot, all are corrupted, sinfull, and abominable : we have walked in the vanity of our owne desires and evill concupiscence, wee have not hearkened to thy will and commandements, but have gone astray after our owne wayes and sinfull lusts : we confesse, O Lord ! that we have broken all thy commandements, and have offended thee continually,
both

The Soules Life. 29

both in thought, word, and deed. Our desires and thoughts have beene more bent to the world, then to heaven & heavenly things. O God ! we cannot but admire thy patience and long suffering, for it had been just with thee to have cut us off long agoe, . and that wee should have perished in that lake which burneth with fire and brimstone for ever. What shall wee render to thee, O Lord, for thy unspeakable mercies ? Wee will take the cup of salvation, and call upon the Name of the Lord. O Lord, we beseech thee to make our

C 3 wayes

30 *The Soules Life.*

wayes so direct for the time
to come, that we may keep
thy commandements: bridle
our wills, tame our unruly
affections, and suffer
them not to stray so farre
from thee. Fasten and imprint
thy Laws in our hearts
that we may feare thee, love
thee, and obey thee in all
things, and that our study
may be to serve thee as thou
hast appointed: take away
our stony hearts, and give
us hearts of flesh. Lord give
us faith, hope, and charity,
for without these graces,
we shall never see thy face.
Purge away all evill from
us, and give us to serve thee
in

The Soules Life. 31

in holinesse and righteousness all the dayes of our life. Give us peace in our time, O Lord, but especially the peace of conscience: O Lord, unite the hearts of King and People together, that righteousness and peace may kisse each other: and we beseech thee, O God, out of thy bowels of compassion, to suffer no more bloud to bee shed in our land, and that wee may heare the voice of joy and gladnesse in our dwellings. Grant this, O Lord, and all other things needefull for us, even for thy deare Sons sake, JESUS CHRIST

32 *The Soules Life.*

our Lord and blessed Saviour. *Amen.*

MEDITAT. VIII.

*Meditations of Gods
great love and mercy
to his servant.*

O God, how am I bound
to thee for thy unspeakable mercies towards mee,
wretched sinner: how can I
forget thy exceeding love
to me, that hast given mee
my limbs, my eye sight, and
my senses, when many o-
thers want all these, who de-

The Soules Life. 33

deserve as well as I. Doe
I not see, as I passe in the
street, one poore man want
armes, another legges, one
wanting eye sight, another
being dumbe, some bowed
together, others distracted
wanting all maner of sense,
some their bodies festred
and ready to perish for want
of succour. Thou, O God,
couldst have done the like
to me, sure I am, I deserved
no lesse punishment then
they. Lord, let me live no
longer then I shall praise
thee for giving me al things
these poore soules want and
stand in need of. O let me
extoll thy name for ever,

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and let mee not forget to
shew forth thy praise: let me
be telling of thy kindnesse
to them that feare thee, and
let my soule rejoyce in thee
that hast done such great
things for me. For what am
I, O Lord, that thou shouldest
esteeme me more then
they; perhaps I have deserved
greater punishments,
and yet thou sparest me and
afflictest them; sure I am,
my finnes have deserved as
great punishments as thou
hast layd upon them: Lord!
I feare that thou hast greater
punishments in store for
me, unlesse I repent and become
a new creature: Lord
give

The Soules Life. 35

give mee grace that I may
timely repent, lest thou af-
flict my body heere in this
valley of teares, and utterly
confound my soule in Hell
for ever. Make me, O Lord,
to watch over my wayes,
and to walke in that way
thou hast appointed : let me
meditate upon thy Lawes
and commandements, o let
me not goe wrong for feare
of thy Judgements : let me
love thee, feare thee, and
obey thee in all things ; so
shall I be happy, and enjoy
that happinesse which thou
hast prepared for all those
that love thee.

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MEDITAT. IX.

*Meditations of the judge-
ments and afflictions
that attend people
in this world
for sin.*

WHen I consider with
my selfe, the wants,
accidents, and afflictions,
which attend people in this
world, it amazes me; when
I see great men with their
stately Palaces, flowing and
abounding in great riches
and possessions, both for
profit and pleasure, and on

The Soules Life. 37

a sudden they fall and come to nothing; nay, many times are they constrained to bee beholding to inferiour men for releefe: Surely, these sudden chastisements come from thee, O God; surely, thou didst it to bring them home to thee; thou afflict-est the body to save the soule. I have seene many of all sorts live in great prosperity, dreaming that time would last ever, and yet have I seene them come to want, being in a most miserable condition: I my selfe have had a share of these sufferings, but not according to my deservings: for,
Lord,

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Lord, if thou shouldst mark
what were done amisse,
who were able to abide it?
Therefore I acknowledge,
O Lord, thou hast been ve-
ry favourable unto me; for
in judgement thou hast re-
membered mercy: therefore
will I prayse thy Name, and
render thee thanks even for
ever and ever. O LORD,
what need I care how or
what my body suffereth, so
thou save my soule: these
meats, drinkes, clothing, ri-
ches, and honour, they are
but transitory things; for
when the breath of man is
gone, all these things vanish
away: but it is the immor-
tall

The Soules Life. 39

tall soule that I esteeme and
preferre before all things of
this world. Lord, though
my body want bread, feede
thou my soule with the
bread of life : if my body
want cloathing, cloath thou
my soule with thy righte-
ousnesse ; if all the riches,
profits and pleasures of this
world fayle me, let mee en-
joy thee, and I shall want
nothing ; let me have thee,
and I have all things ; if I
want thee, I want all things.
Thou, O God, art my life,
my health, my riches, my
pleasure, my food, my ray-
ment, my delight, the joy
of my heart, and the foun-
tayne

40 *The Soules Life.*

tayn of all happines. Thou,
O God, takest care of spar-
rowes, and feedest yong ra-
vens that call upon thee:
how much more for us
Christians, who are made
in the image of thee, O
God? Lord, I beseech thee,
give me neither poverty nor
riches, feed mee with food
convenient for me, lest I be
full and deny thee, and say
who is the Lord? or lest I
be poore, and steale, and
take the Name of my God
in vaine, *Prov. 30.* Give me
what thou wilt, doe with
me as thou wilt, and in all
things dispose of me accor-
ding to thy good pleasure.
Lord,

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Lord, I submit my selfe to thee, humbly desiring thee to take me into thy gracious protection, not only for this day, but for ever.

MEDITAT. X.

Meditations of the misery of Man, from his Infancy, to his old Age.

O God, I cannot but consider how miserable Man is from his infancy to his grave. What a poor silly creature it is, being newly

42 *The Soules Life.*

ly sprung from the wombe of the mother, what danger was there in his very entrance into the world, when oftentimes it costs the life of the mother, the child, or both: be it so that hee live, it is not able to help it selfe, either to food or cloathing, wanting both witte and strength, being in a farre worse condition then the beasts of the field, for they bring their clothing with them into the world, and naturally can and doe apply themselves to the Tett that yeeldes them nourishment. How is this poor infant nursed and brought up with
much

The Soules Life. 43

much tendernes, care, trouble and charge to the Parents, and let them doe all they can, now when they have done their uttermost, no sooner is it able to goe, but it is attended with many hard accidents. Sometimes it falls into the fire, sometimes into the water, as if, poore thing, it were possessed with the spirit of mischance. Sometimes it falls downe the staires to the ground, and then againe into a pit below the ground, and many such like accidents it is obnoxious to. Now mee thinks it is a wonder that it lives and comes to speake, and

44 *The Soules Life.*

and when it hath gotten the tongue, how perversly doth it prattle, how hardly is it brought to schoole to learn to know it selfe, leave it but to its owne bent, and it will neither bee serviceable to God nor man. Now when it is got up to what wee call man, how wild and like an untamed beast is he, though all are not such, wee must confes that many are: what dangers and troubles doe they fall into, and tis almost a miracle they come to old age: for some are drowned in the sea or land waters, some are kill'd in duels, some in the warres, & some
are

The Soules Life. 45

are put to death for heinous crimes, some by their lewd courses come to meere beggery, and are in a manner lost. And if it happen a man comes to old age, his miseries are intolerable, having little or no joy of himselfe. How are the eyes dim'd, which deprives him of the comfort of all holy Books? How doe his senses fayle him, rendring him incapable of knowing or doing any thing as formerly: how feeble are his limbes, being not able to goe without the helpe of a staffe or man? what a multitude of diseases attend him, as the stone, gowt,

46 *The Soules Life.*

gout, palsey, and many other ; so that being bereft of his senses, he hath small comfort but what he enjoys in his soule ? Now, O miserable man, what encouragement hast thou to live in this world, or to set thy heart upon it ? thou seest thy whole age is nothing but labour and sorrow, thy comforts are few, thy sorrowes many and grievous : therefore looke to it, thou yong man, and remember thy Creator in the dayes of thy youth, whil'st thou hast strength and use of thy senses, for in age it may be too late: serve thy God alwaies,
and

The Soules Life. 47

and pray to him for grace,
and then thou needest not
feare old age, nor any thing
that doeth accompany it;
thou needst not feare death
nor Hell, but shalt be happy
heere on earth, and shalt re-
ceive thy reward heereaf-
ter in the kingdome of Hea-
ven.

MEDITAT. XI.

*Meditations on the ill life
and actions of man.*

NOW, good God!
how circumspect
ought we to bee of
OUR

48 *The Soules Life.*

our actions in this life, knowing that we must one day give an account for all the sinnes that ever wee committed? And if men would lay these things to heart, surely there would not bee so much wickednesse in the world. But, O the blindness of this world, how many live and spend their time, as if there were neither a heaven to enjoy, nor a hell to suffer? what bloodsheds are committed for a trifle, nay even for a rash word, men are ready to murder one another? How oft doe men robbe on the high way, and break houses
for

for a small gaine oftentimes,
ventring both soule and bo-
dy in these unhumane acti-
ons; yea many times doing
these wicked actions for
their meere recreation, and
thus sport away their souls.
How many are there that
commit whoredome, adul-
tery, and many such like
crimes, even with greedie-
nesse? How doth this Land
flow with excesse of drun-
kennesse and glutony, vaine
swearing, covetousnesse,
despising the holy Scrip-
ture, and prophaning the
Lords day? What perju-
ries, lying, coufening, back-
biting and slandering one a-
nother?

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nother? What revenge,
 what envy, hatred, malice,
 and all manner of unchari-
 tablenesse is there amongst
 us, committing all sinnes
 that can be imagined? How
 doe men set their hearts up-
 on the world and worldly
 things, which profit no-
 thing, and neglect the
 weighty matters that con-
 cerne salvation? How wil-
 lingly are they led away to
 serve the world, the flesh
 and the Divell, making vaine
 pleasures and profits of this
 world their sole delight? O
 God, how foolish and be-
 fotted is vaine man, to ne-
 glect thee, thy service, and
 his

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his soules good? Consider,
O man, if thy soule were in
hel, what wouldest thou not
give or doe to be redeemed
out of those scorching
flames, where the worme
dieth not, neither is the fire
quenched, and where thy
torment shall be everlasting.
Wouldest thou not give a
world, nay a thousand
worlds to be eased of those
paines? wouldest thou not
cast off all those finnes be-
fore mentioned, and strive
to serve thy God with all
thy heart; yes surely thou
wouldest; but then it will
be too late: for what can
buy thee from thence, when

D 2 thou

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thou hast lost Christ, that
price of thy redemption?
Therefore endeavour, O
man, before it be too late, to
make thy calling and electi-
on sure, so shalt thou bee
happy both here, and eter-
nally blest hereafter.

MEDITAT. XII.

*Meditations of the ingra-
titude of friends.*

VVhat cause hast thou
to build upon the
friendship or favour of man;
I confesse when they see
thee in prosperity, wanting

nothing, then they will bee ready to offer their service, and thou shalt have all the friendship and favour they can doe thee? I can compare this friendship to no fitter thing, then the casting of water into the Sea that needs it not; but give me that man who will relieve thee in thy poverty, yea when all friends and acquaintance forsake thee, one dram of that mans friendship is worth a thousand of those friends. But when I consider that man that hath been beneficiall to others, may hath been secondarily the cause of all they have,

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and those friends to cast him off in his poverty, and prove worse to him then strangers, nay oftentimes become his enemies : O God, what ingratitude is this? Surely these people have neither charity, humanity, nor any brotherly affection, and are farre worse in their nature then brute beasts, for they helpe and succour one another at all times. O God, let me cleave only to thee and thy providence, and then I am sure to have a friend at all times, I need not feare poverty, nor ingratitude of friends; if I depend upon thee, I am sure
to

to want nothing, I shall have riches, friends, peace, plenty, and joy in the Holy Ghost, I shall have all contentment that can be imagined. I beseech thee, O Lord, to mold and fashion mee as thou wouldest have mee to bee, then shall I in prosperity remember that all I have comes from thee, O God, and shall alway be mindfull to give thee thanks for those blessings I enjoy : And in adversity I shall humble my selfe under the mighty hand of thee, O God, and shall acknowledge that my sins have justly deserved those sufferings, and shall patient-

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ly wait upon thee, O Lord,
untill thou have mercy, ca-
sting all my care upon thee,
who abundantly providest
for all those that put their
trust in thee.

MEDITAT. XIII.

*Meditations of the va-
nity of Pride.*

O God, when I consider
what man is in himself,
what a poore fraile, weake
and miserable creature hee
is, not able so much as to
thinke one good thought
of himselfe, much lesse to
do

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do any thing that is good, it makes me wonder how hee can be proud, or what hee should bee proud of: Is it thy cloaths thou vaine man that puffe thee up to pride? thou hast little or no cause for that, for thou art beholding to the wormes and beasts of the field for them, they are but the rags they cast off, therefore thou hast no cause to bee proud of them. Is it thy learning, knowledge, wit and memory, or any other endowment? Surely thou mayest not be prond of these; for what hast thou that thou hast not received? if thou

D 5 hast

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hast received those things from God, why dost thou boast? Is it thy riches, store of bags and great possessions, thy honour, beauty or person? Alas poor man! deceive not thy selfe, for those things cannot last long, this night thy soule may bee taken from thee; and what art thou the better for those things which of necessity thou must leave behinde thee, nay rather how much worse art thou by the possession of those things which thou hast imployed to thy owne destruction? Now mayest thou clearly know and understand.

derstand that thou hast no
cause to be thus exalted, and
the Scripture saith, That
the beginning of Pride is,
when a man departeth from
God; if it be so, what a
miserable case art thou in?
for surely if thou leavest
God, he will leave thee, and
if he leave thee, what joy or
comfort canst thou have in
thy garments, wit or lear-
ning, or in thy riches, ho-
nour or beauty, or in any o-
ther thing? nay what dis-
comforts shall attend thee,
when thou pondrest with
thy selfe that thou art a lost
man, and hast forsaken thy
God, who is the fountaine
of

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of riches, honour, beauty,
peace and plenty, and from
whom commeth every
good and perfect gift? how
sad will thy soule be when
it is bereft of all heavenly
comfort? how fearfull will
the very name of death bee
unto thee, when thou shalt
consider that thy soule shall
after this life remain in hell
for ever, being deprived of
all hope of comfort, unlesse
thou repent? Consider
therefore these things thou
proud man, and humble
thy selfe betimes; cast away
all vaine imaginations of
Pride, and serve thy God
with feare and reverence,
with

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with meeknesse and true
sorrow for thy sinnes, and
then shalt thou bee happy
both here and hereafter.

¶

MEDITAT. XIV.

*Meditations of Summer
and Winter.*

O God, I cannot but ad-
mire the wonderfull
goodnesse of thy provi-
dence to us miserable sin-
ners ! what care thou hast,
O my God, to provide all
things necessary and de-
lightfull for us. With what
joy doe we welcome Sum-
mer

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mer after a cold Winter ,
and certaine it is, we are not
able to live without it : doe
but see how many thou-
sands of acres all growne
with corne ; see all trees,
herbes, flowers, pasture, and
all manner of green things,
each striving to set forth o-
ther ; see the birds how
sweetly they chirp and wel-
come both Spring and
Summer with their war-
bling notes ; see how that
glorious lampe the Sunne,
cheers all creatures with his
bright beams, how tempe-
rate and delightfull is the
aire , inviting every man to
take the benefit of it, in the
sweet

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sweet meadows , bedecked
with variety of flowers, the
pleasantnesse of this time is
such, that a man could wish
it would last ever ; but on
a sudden , after all these
comforts, joyes, profits and
delights , we forget them
and him that sent them ;
then comes in cold hoary
Winter that bereaves us of
these delights ; see how all
things change their hew,
how dull and dead doe the
trees, meadows , and all o-
ther things looke , the dis-
comfort is such , that men
are unwilling to behold
them ; how sad and dull
are the birds, as if they had
lost

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lost their quality of warbling ; how dead and dolefull doth every thing appeare to us, how blacke and dungeon-like are the long and cold winter nights? Methinks this sudden alteration should put us in minde of our prosperity and adversity ; how doe men flourish in prosperity, having all things at will? how do they abound in their great possessions of lands and houses, having coyne at all times to purchase all the delights the world can afford, and the ingratitude of these men is such, that they forget him that gave it them;
then

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then comes in the cold winter of adversity that changeth their hue, and plungeth them into a world of dolours and griefs; then how unwilling are they to appeare to the world, hiding themselves like an Owle in a bush; how sad and dejected are they for want of those things which heretofore they did abound in? O God, thou in thy wisdom knowest what is fittest for us, wee beseech thee make us in prosperity to remember that all wee have or enjoy, comes from thee, and that we may make a right use of them to thy glory,

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glory, rendring thee thanks continually for them. And in adversity, order us so, that we may remember and acknowledge that what we suffer is deservedly for our sinne and ingratitude. Lord make us as thou wouldest have us to be, then shall we be happy.

MEDITAT. XV.

Meditations of the covetous rich-man, and the poor labouring-man.

SEE the difference betweene the rich-man and the
the

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the poor-man: how penurious and griping is the one, being never at rest nor quiet for feare hee shall lose that he hath, or that his plots, bargaining or over-reaching will not take effect. How doth he labour and toyle to increase his wealth, scarce enjoying one good houre? how doth hee impoverish himselfe by his greedy desires, depriving himselfe of the benefit of those good things God hath given him, when the other is content with little, being not certaine of that little neither, having nothing but what he labours for, and many times failes

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failes of that by reason of
 sicknesse or ill pay-masters;
 and yet this poore man Ile
 warrant you enjoyes more
 happy dayes in one yeare,
 then the rich-man doth in
 seven, and sleepest more
 founden ten to one then the
 other. What difference is
 there in their dyet, the rich-
 man perhaps hath variety of
 dainties at his table, and may
 have them when he will, if
 covetousnesse hinder not:
 the poore-man he is sure of
 nothing, but if any comes
 its welcome, be it more or
 lesse; nay if it be but a dish
 of herbs or roots, he is as
 well content with it as the
 rich-

rich
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rich-man with all his dainties. See the difference of their habiliments; the rich-man he is cloathed in purple and fine linnen, when all the pride the poor-man hath, is to cover himselfe with a homely garment to keepe out the weather, not regarding either fashions or costly rayment. See the difference of their mindes, how proud, scornfull, and above measure exalted is this rich-man: how disdainfully doth he looke upon his inferiours, as if they were not worthy to behold his pride: how doth he trample the poor under foot,

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foot, and looks as high as if
all the world were under
his power, when the poor-
man, he contents himselfe
with his humility and low
thoughts, being courteous,
loving and kinde to his
neighbours, living meekly
and in the feare of God. See
the difference of their lives,
the rich-man his thoughts
are most on his lands, goods
cattell, tenants, purchasing,
and what hee shall eat and
drinke, when the poor-man
his study is to serve his God
and to get his bread by the
sweat of his brows, this is
all his delight. Now you
may see the difference, the
rich-

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rich-man hee spends all or the greatest part of his time in pride, covetousnesse, gluttony, idlenesse and worldly vanity, the poor-man in his dayly labour and service of God. O rich-man, consider that thou hast a soule to save or to damne, therefore spend not thy time so lavishly and foolishly; let God have a part of it here, lest hee deprive thee of the riches of his heavenly Kingdome hereafter. Consider that thy wealth was not given thee on those termes thou shouldest forget him that gave it to thee: Tell mee what joy canst thou have

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have with all thy riches and possessions when death comes to summon thee to another world, where thou must give an account for all thy actions? will thy riches save thee? no, all the riches and possessions of this world will not keepe thee from that fearfull sentence, Goe ye cursed into everlasting fire; nay rather will they encrease thy account. Therefore have a care whilest thou hast time to spend it in the service of thy God, remembering that upon this moment depends eternity.

MEDITAT. XVI.

Meditations of the sufferings of Gods dear children in this world, and of the benefit they shall receive thereby.

O God, what need wee care for these light afflictions here in this world, they cannot last long, and who would not willingly embrace them to purchase a better world, nay to gain the Kingdome of Heaven?

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Our Blessed Saviour he suffered ten thousand times more then any of us; nay he suffered more then we are able to suffer, and are we to good to beare a part? rather let me not live, then to bee such a sonne as the father will not correct. Suppose a man hath a wound in his body, and that wound full of dead flesh, would he not willingly indure to have that dead flesh cut out, rather then to have it gangren and destroy the whole body? even so is it with the soule, there is a wound in the soule by sinne, and God sends crosses and afflictions to

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to cure the soule : Lord, let
my wound smart, rather
then my body perish; let my
body smart for a little time
here, rather then my soule
burne for ever in Hell. Holy
David said, It was good for
him that he was afflicted, for
before, he went astray; was
it good for him, and is it not
good for us? sure none of us
are so good as he, for he was
a man after Gods owne
heart, and knew very well
that afflictions were good
for him, otherwise he would
not have said so; he remem-
bred that whom God loves
he chastiseth, even every
son whom he receiveth; nay
E 2 they

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they are bastards and not
 sonnes that will not endure
 correction. Lord, how did
 the blessed Apostles and
 Martyrs suffer, these were
 sawne asunder, others sto-
 ned, some whipt and scour-
 ged, others crucified: their
 faith was exercised in wat-
 chings, fastings, shipwracks,
 imprisonments, being naked
 and destitute of all com-
 fort? How were many o-
 thers of Gods deare chil-
 dren tormented; *Daniel* in
 the Lions den, *Ionas* in the
 Whales belly, *Sampson* a-
 mong the Philistims, *Iere-*
my in the Dungeon; besides
 multitudes of others, whose
 tor-

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tortures have beene very great? and certainly none of these should have suffered thus, had not God loved them, and saw it fit for them; surely hee did it to weane them from the world and worldly things, and that their everlasting happinesse in the Kingdome of heaven, might by their patience here bee improved, where is all joy and no sorrow, where is fulnesse of all beatitude. Therefore consider, O my soule, and comfort thy selfe with these Meditations, and feare neither want, imprisonment, nor death, for all these shall

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work for the better to them
that love God.

MEDITAT. XVII.

*Meditations of the covetous
desire men have
to attain riches.*

LOrd, what adoe is there
in this world to gaine
riches? how doe men labour
and toyle to get a little
muck or dirt, they think nothing
too much, no time so well
spent in any thing as in the
purchase of this unrighteous
mammon, when God
knows

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knows whether they shall live to enjoy it one houre? How vigilant and carefull are they to rise early, and sit up late, scarce enjoying one good houre in all their life time? Nay, many men there are, and God knowes too many that scarce make any conscience how they come by their wealth; they will couzen their friend, their kins-man; nay their owne father if it lye in their way, and will venter both soule and body rather then faile of their desires. What delight doe they take in the sight of their musty bags? and what pleasure have they

E 4

80 *The Soules Life.*

they in their gold, no musick in the world is so delightfull to them, as the chinking of this fine dirt? But what, saith our Saviour, Where your treasure is, there are your hearts also? and againe, How hard is it for a rich man to enter into the Kingdome of heaven, it is easier for a Camell to go through a needles eye, then for a rich man to come there? if it be so, have a care thou worldling that thou art not snatched away from thy riches before thou hast made thy peace with thy God. Set not thy heart too much upon those things thou

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thou canst not keep, and remember that God sent thee not into the world to serve only thy selfe and thy covetous desires, but to doe him service, and to lay up treasure in Heaven for thy soules good. I dislike not an honest and lawfull gain, and true it is, that it is a glory to a Nation to bee rich, they may doe much good with it both to King and Kingdome; they may build Hospitalls, Schooles and Almes-houses, they may erect houses to set the poore on worke, they may relieve the widow, the fatherlesse, and all that stand in need. If

E 5 they

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they imploy it thus , they doe well, but let them have a care they get their wealth honestly and conscionably, otherwise all this will doe them no good. Therefore be sure thou covetous man, to preferre God and his service in the first place , for otherwise , thou robbest him of his honour, and endangerest thine owne soul which Chrft died for.

MEDITAT.

MEDITAT. XVIII.

*Meditations of the feare
of death.*

O God! with what dread
do men expect death?
how loath are they to quit
this their earthly Taberna-
cle? Methinkes it is an ill
signe, either that they have
not lived so well as they
should have done, or they
love the world too well, to
part with it. For mine
owne part, I see nothing in
the world that should so in-
vite mee to imbrace it; I
meet with nothing but care,
trouble,

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trouble, vexations, sorrow
and a world of miseries. O
God, I certainly know that
the thing I most delight in,
I am weary of on a suddain,
and I find it a burden to me.
Perhaps some will say, I
have riches in abundance,
so that I can purchase all the
delights the world can af-
ford. But what saith *Solo-*
mon, that exceeded all the
world in wisdom, riches,
honour, and all delights
whatsoever, *All is vanity,*
saith he, *and vexation of spi-*
rit. Suppose thou dost enjoy
all these things, they cannot
last long, they are but mo-
mentany, either they are ta-
ken

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ken from thee, or thou from them; for *David* saith, *Thine age is but a span long*; therefore thou canst not possesse them long : It may be this day thy soule shall be taken from thee, nay perhaps this night, it may bee this very houre; therefore there is no cause why thou shouldest bee unwilling to part with that, which thou art not sure of one houre : and if thou hast lived well, surely the very thought of death will be a great comfort to thee, and death it self a welcome guest : For certainly all the life of man is but labour and sorrow, and where a
man

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man enjoyes one comfort,
he hath a thousand discom-
forts for it; and there is no
true comfort nor perfection
in this world. Consider
therefore that thy dayes are
few, and thy griefes many;
wherefore then wouldest
thou live? O God! who
would not exchange a mi-
serable & wretched world,
for a heavenly Kingdome?
who would not bee willing
to leave the society of wic-
ked and ungodly men to
enjoy thee? who would
not gladly leave his riches,
honour, and vaine delights,
to enjoy him who is the
fountaine of everlasting ri-
ches,

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ches, honour and delight,
and to bee among the An-
gells and Saints of God,
where is all joy and no sor-
row, where thou shalt bee
satisfied with all things
thou desirest, and there shall
be no end of thy happines;
thou shalt follow the Lamb
wheresoever he goeth, and
shalt bee ravished with ex-
ceeding great joy, and de-
light in him that liveth for
evermore.

MEDITAT.

MEDITAT. XIX.

*Meditations on the same
Subject, with satisfaction
to him that
feares death.*

THou, O man, what so-
ever thou art that feares
to dye ! what canst thou
say for thy selfe ? perhaps
thou wilt say thou fearest
the pangs of death, or that
thou art unwilling to leave
thy profits, pleasures, and
delights of the world ; or it
may bee thou art doubtfull
whither thy soule shall goe
after

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after death. To the first I answer, That true it is, the pangs of death are great, but they endure not long; I am perswaded, that there are many torments in this world that are as great, and are of a longer durance: as for example; a fit of the stone, or gout, or the paines of a woman in her travell. These I conceive are no lesse torments, & of longer continuance: and this is certaine, that many men dye with lesser pain then any of these inflict, for I have observed, they lye quietly, seldom or never complaining, and so depart without
either

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either groane or sigh; if this be true, as I am sure it is, thou hast no cause to fear death. Then thou wilt say, thou art unwilling to leave thy profits, pleasures and delights of the world. Certainly there can bee no profit, pleasure or delight here, that can be compared to those in heaven, where thou shalt have the Kingdome of heaven for thy possession, a Crowne of glory for thy reward, with true pleasures and blisse for evermore. The profits of the world are but for a short time, but those are for eternity: and surely if the profits

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profits and delights of this world please thee so much, as that thou art unwilling to leave them, without all question those in heaven will much more delight thee, and they must needs be far exceeding these, where God himselfe is in a more speciall manner then upon earth. Perhaps thou wilt say, my soule is safe here, but when it shall depart from my body, I know not whither it goeth. Thou vaine man; how hast thou spent thy time? hast thou served thy God as thou oughtest? hast thou visited the fatherlesse and widow
in

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in their afflictions? hast thou kept thy selfe unspotted of the world? If thou hast done these things, thy soule shall as surely goe to heaven, even as sure as thy body is here upon earth: for the Scripture saith, *He that beleeweth in me, although he dye, yet shall he live.* And Job saith, *My Redeemer li-
ueth, and I shall see him with
these eyes.* O thou vaine man, now hast thou no excuse for thy selfe; thou needst not feare the pangs of death, nor be unwilling to leave the profits and pleasures of the world, neither needs thou doubt whither

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ther thy soule goeth, for
certainly it shall bee with
God for ever in Heaven,
where it shall enjoy the so-
ciety of all the blessed
Saints and Angels, where
it shall have riches, honour,
peace and plenty, where
this soule shall bee ravished
in her fruition, which frui-
tion like herselfe, shall bee
everlasting.

as soon as the soule is de-

parted from the body, it

goeth to Heaven, where

it shall enjoy the society

of all the blessed Saints

and Angels, where it shall

have riches, honour, peace

and plenty, where it shall

be ravished in her frui-

tion, which fruition like

herselfe, shall bee ever-

lasting.

Ms.

MEDITAT. XX.

*Meditations of the joyes
of Heaven reserved
for the godly.*

THe joyes that are prepared for the Elect, are infinite beyond the capacity of any mortall man to conceive, but so farre as they are revealed in the holy Scripture, I may safely set downe here: First, that as soone as thy soule is departed from the body, it goeth to Heaven, where thou shalt see God thy
Crea-

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Creator and Protector, the Sonne thy Redeemer and Intercessor, the Holy Ghost thy comforter and director: where thou shalt see Angels, Archangels, Vertues, Powers, Principalities, Dominations, Thrones, Cherubins and Seraphins: and these are a multitude of the heavenly host, who are alway praying God. Thou shalt see the Celestiall Citizens arrayed in comely Robes of linnen, pure and white, like their innocency. These are the soules of just and perfect men, which euen in the very instant of departure from this life, are
pre-

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presented by the Angels to
 their Saviour, and by him
 adorned with these invalu-
 able Robes of Righteous-
 nesse. Here mayest thou see
 the Patriarchs, Prophets,
 Apostles, Martyrs, Virgins;
 and besides these, an innu-
 merable multitude of all
 Nations, Kindreds, and
 People, and Tongues, stan-
 ding before the Throne of
 God, and before the Lamb,
 with palmes in their hands,
 in token of assured victory,
 and crying with a loud
 voice, *Salvation to our God*
which sitteth upon the Throne,
and unto the Lamb : And
 thou mayest heare all the
 An-

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Angels answering and saying, Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might bee unto God for ever, and ever; when God shall wipe away all teares from thine eyes, and there shall bee no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. Oh God! what soule would not desire to be uncloathed & to be cloathed upon, & to be at rest with thee, & to enjoy all this happines which farre exceeds any happines we can possibly thinke off? Be joyfull and glad, O my
F soul,

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soule, for thou hast a Kingdome provided for thee, a Crowne of glory, a place where all joy and blisse abounds. This world is but dung and droffe in comparison of it, therefore mind not the world, nor worldly things; but let thy conversation be in Heaven, let thy sole delight be there, think upon it continually, and give thy soule no ease nor rest, till it attaine that eternall rest.

M.D.

MEDITAT. XXI.

*Meditations of mans
vain mispending his
time.*

HOW comes it to passe
that many men set their
hearts and sole delight up-
on the world and worldly
things, neglecting the ser-
vice of God and their soules
good, spending the greatest
part of their time in carking
and caring how they shall
gaine riches, being never
satisfied with that portion
of meanes God hath lent
F 2 them,

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them, but coveting for more and more, as if they made this world the end of their happinesse. Others there are that spend most of their time in the pleasures and delights of the world, as if they were sent hither to no other end and purpose, but to serve their own vaine wills and filthy desires, sporting and delighting themselves in courting of women, in chambring and wantonnesse, in lusts and evill affections, setting their hearts wholly upon the pleasures and delights of the world, and so waste out their owne time. Sure these

men know not what the power of religion is, for if they did, they would consider that this is no abiding place, they must not remaine here long, this is not their home, their home is Heaven. But let me tell this sort of men, they are travellers and pilgrims, and if they loyter and wander out of the way, perhaps they may come short of home. O God, what soul content can these men have when they shall consider seriously how they have spent their time? what account will they make, when thou, O God, shalt reckon with them for all the sinnes

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that ever they committed ?
what a sad and dismall day
will that be, when they will
not be able to answer one
of a thousand ? how ter-
rible will it be to thinke on
the torments of Hell, where
there is nothing but how-
ling and crying, weeping
and gnashing of teeth, and
where those torments shall
be everlasting ? how sad
will they be to thinke how
they have neglected the ser-
vice of God and their soules
good, in pleasing them-
selves with their ungodly
vanities ? Consider these
things in time all yee that
forget God, and be sure to
spend

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spend your time in his service ; casting away all covetous desires and worldly vanities, then shall you bee right Pilgrims and Travelers indeed , and shall never goe out of your way , your journey shall bee pleasant and delightfull to the end, your home shall be Heaven, and your entertainment shall be riches, honour, delight ; and pleasures for evermore : *Such as eye hath not seen , nor ear heard , nor ever hath entred into the heart of man, what God hath prepared for them that love him.*

MEDITAT. XXII.

*Meditations on the sight
of a pleasant Garden.*

MEE thinkes when I
come into a faire and
pleasant Garden, and see the
infinite varieties of flowers
and herbs, I cannot but ad-
mire the wonderfull good-
nesse of God, his power,
wisdom, and love to man-
kinde ! I cannot but confi-
der that these things had ne-
ver been but for the bounti-
full providence of the Al-
mighty, intending the good
of his creature man. How
plea-

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pleasant and delightfull are these flowers to the eye, we see various sorts of them, yet not one like the other? See the rarenesse of their dresse, the beauteous variety of their colours, how richly they are set forth and shadowed, no Painter in the world is able to come neare them for excellency, Art is but Natures ape: doe but pluck them and make them into a Nose-gay, and you shall see a most glorious shew, and the scent of them will infinitely delight you. See the different sorts of herbs, they are all greene, and yet if you view them

F 5 well,

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well. you shall find them all differ both in colour and fashion. How pleasant and delightfull are they to the eye and scent; nay, that is not all, they are usefull to some for food, others for physick, and many for green wounds and bruises: nay the natures and uses of them all, are not knowne to the rarest and most learned Herballist or Physitian in the world; certainly none ever knew them rightly but King *Solomon*. See the goodnesse of God to his people, how he doth not only provide cloathing, food, and such necessities, but sends things

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things delightfull, medicinall and healing too. My thinks this Garden puts me in minde of that heavenly Garden of Gods Word, you may see there varieties of comfortable flowers, both for soule and body, and for all necessities. There you may see comfort for the afflicted, whether in body or minde. You may see Gods providence and power, delivering his people out of prison, out of the fire, out of the Denne of Lions, out of the hands of their enemies, out of shipwracke at Sea. His feeding *Elias* by a Raven in the

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the wildernesſe, and thouſands of ſuch like preſervations and deliverances; you may ſee and learn wiſdom, temperance patience, faith, hope and charity, humility, meekneſſe and brotherly kindneſſe. Here you may ſee all ſorts of ſin, and how to avoid them, and you may ſee that bitter herb too, called puniſhmēt due to ſinners: alſo you may ſee the good lives of Gods children, and the rewards they have in the Kingdome of Heaven. You may ſee Gods Attributes, his power, wiſdome and love to mankind. You may ſee our Saviours love in his ſuffe-

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sufferings for man, his miracles and wonders, and thousands of other comfortable flowers. Certaine it is, that no Garden in the world is like this, this is pleasant and beautifull, it yeelds comfort to all; the happinesse of this Nation is such, that they may walke and delight themselves in it at all times, when other Nations are hardly permitted to looke in. Let us then consider, admire, love and praise our good God for his infinite mercy to us, in affording us that happinesse which no Nation in the world exceeds us in. Let

us

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us adore and magnifie his
marvellous clemency and
goodnesse to us unworthy
finners, let us extoll and
laud his name, and let us be
shewing forth his praise
from generation to genera-
tion.

MID.

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MEDITAT. XXIII.

*A Meditation on Musick,
in which as it were by
way of digression, the
lawfulnessse of that Sci-
ence is asserted.*

O God ! thou great Ar-
chitect and composer
of all things, though I can-
not but wonder at, and ad-
mire those rare Arts and
Sciences, with the know-
ledge of which, thou hast
endued the sonnes of men;
yet of all, that of Musick, as
it most nearly affects my
sense,

sense, so doth it most highly raise my admiration. What a multitude of inventions is there in this Science, that although it hath beene studied by millions of men, for thousands of years, and ever since *Iubal* (who was the father of all such as did handle the Harp and Organ, as we may see in *Genesis*, Chap. 4.) yet none could ever attaine to the full scope or perfection of it. Yet thus much I may safely say for the honour of our Nation, that for the generality of Musicke, they have not beene inferior to any Nation in the world.

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world. And as this Science is none of the meanest, so I am sure it is one of the most difficult; for let a man read the Theory all the dayes of his life, and he shall come short of the Practicke; so let him use only the Practicke, and he will yet be unskillfull for want of the Theory; so that the way to make a Musitian compleat, is to study both. But let us view this Science in some particular branch of it; see but the quality of a finger, let him begin at the age of five or six, and continue untill gray hayres, & he will, I am sure, confesse that hee is not yet
per;

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perfect in his quality, there is something more for him to do, if he could find what it is, he discovers a want of skill, and will be studying for alteration or addition; now all this while, this is but one part of the Science; neither is it otherwise with Instrumental Practitioners, although they labour either upon the Organ, Virginall, Lute, Violl or Harpe, all their dayes, yet they will finde themselves much below that Alt of perfection. Now if it bee thus difficult with vocal and instrumental men, surely it must needs bee far more difficult with
com-

composers, who professe the greatest and most excellent part of Musick; surely their study and travell must undoubtedly far exceed all others. I could shew you the infinite variety exacted to be in a composer, but I am not now to dispute, but meditate: And for the repute of this Noble Science, it hath alwayes beene in highest esteeme among the best and greatest Worthies of the world; for it is well knowne; that divers Kings and Princes, tooke great pleasure, and have arrived to an high pitch of knowledge in it: for instance,
King

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King *Henry* the eight, who composed a Song of eight parts, a thing worthy his great name : *Lewis*, the late French King, composed divers Songs, and many Princes of *Italy* have beene excellent in this Science, having published to the world, divers sets of Songs: famous *Queene Elizabeth*, of happy memory, was no small Practitioner of this Art. Nor may we without great admiration observe the strange power and efficacy of this Science. When *David* played on his Harp, the evill Spirit liked it so well, he would not stay to
 heare

heare it, but left *Saul*, who of a King, was become his subject; and certainly if there bee any that hate the laudable use of this quality, we may suspect, that this evill Spirit delights to dwell with them, where hee may not be troubled with it. Nay which is more strange, the Prophet *Elisba* could not prophesie untill an Instrument was brought to him and played on, as you may see in the second of *Kings*, Chap. 3. But now bring me a minstrell; and it came to passe, when the minstrell played, that the hand of the Lord came upon him, and hee prophesied.

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pbesied. Observe wee the
 twentieth Chap. of the se-
 cond Booke of Chron. that
 when Iehoshaphat had con-
 sulted with the people, hee
 appointed Singers unto the
 Lord, that should praise the
 beauty of holinesse, as they
 went out before the Army, and
 to say, Praise the Lord, for
 his mercy endureth for ever:
 And when they began to sing,
 and to praise, then the Lord
 set ambushments against the
 children of Amman, Moab,
 and mount Seir, which were
 come against Iudah, and they
 were all switten, and were es-
 caped. See the tenth Chap.
 of Samuel, verse 5. and after
 that,

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that, thou shalt come to the hill of God, where is the Garrison of the Philistines, and it shall come to passe, when thou art come thither to the City, that thou shalt meet a company of Prophets comming downe from the high place, with a Psaltery, and a Tabret, and a Pipe, and a Harpe before them, and they shall prophesie, and the Spirit of the Lord will come upon thee, and thou shalt prophesie with them, and shalt be turned into another man, and the Spirit of God, came upon Saul, and hee prophesied among them. See the first of Chron. Chap. 25. Moreover David
and

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and the Captaines of the host, separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesie with Harps, with Psalteries, and with Cymbals. See cap. ib. The six sons of Jeduthun, under the hands of their father Jeduthun, who prophesied with Harps, to give thanks, and to praise the Lord. Now we may plainly see, that Kings and Prophets went both to prophesie, and to battaile with Musicke. And surely Musick was a furtherance to them; otherwise they would not have made use of it. You can hardly meet that holy Mu-

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Musitian *David*, without either an Instrument in his hand, or a Song in his mouth, with which he played and sung praises to God; as in the second of *Samuel*, Chap. 6. *And David and all the house of Israel played before the Lord, on all manner of Instruments made of Firwood, even on Harps, Psalteries, Timbrels, Cornets, and cymbals.* Surely had not Musick beene pleasing to God, *David* durst not have plaied before him, nay I am confident he would not; and if God himselfe delights in this harmony of his creatures, shall man whose
G breath

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breath is in his nostrils, dis-
 pise that which the ever li-
 ving God seems to delight
 in. We may observe also,
 that Musicke was used oft-
 times, before the Arke of
 God, and when the Pro-
 phets prophesied, and usu-
 ally before a deliverance,
 and after. And we may read
 in the first of *Chron.* the e-
 steem that *David* had of
 Musicke and the Professors
 of it, for he appointeth Mu-
 sicians to attend continually
 on the Arke. And in the
 the Booke of *Psalmes*, hee
 dedicated three and fifty
 Psalmes to the Chiefe Mu-
 sician *Ieduthun*, to the end,
 he

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he should compose on them skilfully. And in *Nehem.* cap. 12. you may take notice, that the Musitians builded them villages round about *Ierusalem*, that they might be neare the City to praise the Lord. Nor is it unworthy our observation, that when God had recovered King *Hezekiah* of a dangerous sicknesse neare unto death, adding fiftene yeares to his life, having also miraculously set the Sunne ten degrees backward for his sake; he exprest his thankfulness to God, in this Song of his: *The Lord was ready to save me, therefore*

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we will sing my Songs to the
 stringed instruments, all the
 dayes of our life, in the house
 of the Lord. See the 15
 Chap. of Exodus, how that
 after the Children of Israel
 were delivered out of the
 hands of Pharaoh and his
 hoste, Then sang Moses and
 the Children of Israel this
 song unto the Lord, and spake,
 saying, I will sing unto the
 Lord: for he hath triumphed
 gloriously, the horse and his
 rider hath he thrown into the
 sea, &c. And in the same
 Chapter, And Miriam the
 Prophetesse the sister of Aa-
 ron, tooke a Timbrel in her
 hand, and all the women went
 out

out after her with Timbrels
and with dances. And Mi-
riam answered them, Sing ye
to the Lord, for he hath tri-
umphed gloriously; the horse
and his rider hath he throwne
into the sea. Likewise in the
second of Chron. Chap. 15.
The people entred into a co-
venant to seeke the Lord with
all their heart and soule. They
swore unto the Lord, with a
loud voice, and with shouting,
and with Trumpets, and with
Cornets. I yet more admire
when I read the second
of Chron. Chap. 5. The
Levites which were the sin-
gers, all of them of Asaph, of
Heman, of Jeduthun with
G 3 their

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their sons, and their brethren,
 being arrayed in white linnen
 having Cymbals and Psalteries,
 and Harps, stood at the
 East end of the Altar, and
 with them an hundred and
 twenty Priests sounding with
 Trumpets: And it came to
 passe, as the Trumpets and
 singers were as one, to make
 one sound to be heard in pray-
 sing and thanking the Lord:
 and when they lift up their
 voyces with the Trumpets and
 Symbals, and instruments of
 Musicke, and praysed the
 Lord, saying, For he is good,
 for his mercy endureth for e-
 ver: that then the house was
 filled with a cloud, even the
 house

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house of the Lord. So that
the Priests could not stand to
minister, by reason of the
cloud, for the glory of the Lord
filled the house of God. You
see that God was pleased to
grace this sacred consort
with the glory of his owne
presence, whereas had hee
beene displeased, they could
not expect to have had
more then *Moses* lot, when
he saw only the back parts
of the Almighty. Nay
when we observe the poor
Birds, how they delight in
chirping and warbling out
their notes, expressing their
joy at the approach of the
Spring, as if God had sent

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them on purpose to tell us of the good tydings of a Summer nease at hand, we must needs fancy that those pretty creatures by a naturall instinct are affected with Musick, as being themselves the Choristers of the aire; and we see that a bird, though prisoner in a close cage, cannot leave his nature, but will imitate those sounds which are whistled to him, and had not this bird beene naturally pleased with those noats whistled to him, all the world could never have compelled him. We see that irrationall creatures naturally

love

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love and are delighted with Musick, and why should not man, being indued with knowledge and understanding farre above all other creatures? True it is, the most commendable end of Musicke is the praise of God; and very meet it is, that Musicke should praise him, whose gift it is. My soule, thou hast discovered the lawfull use and rare excellency of this Science; now a while entertaine thy selfe with its manifold accommodations and benefits: There is no law to be compared with Love, nor any Art to the Art of Musick;

G 5

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Sick; tis a refreshing to the minde oppressed with sorrowes; the heart quickens the rest of the members, and Musick that heart. It is commendable, I had almost said necessary for youth, to exercise themselves in this divine Art, for it fills the mind and affections with cleane thoughts, and will not leave so much as one corner or crance for unchaste imaginations; so that the serious Practitioners thereof, are I may safely say at that instant of time, not obnoxious to any sinne, either in thought, word or deed. O my soule, do thou
 ever

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ever love that which does
resist sinne, for it must needs
bee of God. Now some
perhaps will object, that
Musick is hurtfull, in re-
gard of divers wanton and
lascivious ditties: but to
this, I deny that the Musick
is hurtfull, for take away
those ditties, and either
sing or play those notes that
were composed upon those
ditties, and you shall finde
nothing but innocency and
harmony in them; now the
fault is partly in the Poet,
and partly in the Musician;
the fault on the Poets part
is, that hee contrives such
wanton and idle words, and
on

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on the Musitians part for composing on them: And I confesse ingeniously, that I could wish there were no roome for them in *England*; also it is to bee wished that people of all sorts could sing their parts, especially those that have ill ears; for if you please to observe at the singing of Psalmes in the Church, you shall heare such untunable voyces, and such intollerable discords, that no man or woman that hath well tuned voyces, but are exceedingly displeased with it; it being a hindrance to devotion. And the Apostle saith, *Let all things be done*

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done decently and in order.

But sure I am, there is no good soule, but is pleased and delighted with harmony, nay they must needs be so, if they love their owne soule, which it selfe is composed of harmony. If all this cannot indeare Musicke to the Reader, rather then hee shall remaine disaffected, wee will fetch arguments from Heaven to perswade him: And without doubt, the glorified soules of Men and Angels, do perpetually rejoyce and sing Hallelujaes to God in Heaven, from whence once they brought a consort to this lower world;

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world, when that quire
 sung at the birth of our
 Blessed Saviour, *Glory be to
 God on high, &c.* if then the
 Angels in Heaven, do seem
 to exercise themselves in
 this divine Art, by using
 this metaphor of Musicke,
 and musicall instruments; I
 wonder what is in it which
 displeaseth? which to make
 good, see Revelation Chap.
 8. *And I saw seven Angels,
 which stood before God, and
 to them were given seven
 Trumpets.* And in the 14
 Chap. *And I heard the
 voyce of Harpers, harping with
 their Harps.* And in the 15
 Chap. *And I saw as it were
 a sea*

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a sea of glasse, mingled with
fire, and them that had got-
ten the victory over the beast,
and over his image, and over
his marke, and over the num-
ber of his name, stand on the
sea of glasse, having the Harps
of God, and they sing the song
of Moses the servant of God,
and the song of the Lamb,
saying, Great and marvellous
are thy works, Lord God Al-
mighty, just and true are thy
waies, thou King of Saints. Yet
O my soul, though thou lo-
vest Musick so well, I wish
thou mightest loose the
pleasure of all, to heare the
blessed harmony of those
glorious Instruments, those
Harps

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Harps of God. But of all, this one consideration may warrant this my Meditation; that when the exercise of Arts faile, yet in heaven, as long as there is a God to praise, so long there will be Musick, even to eternity: for there it shall not want time to measure it, where infinitesse shall be its proportion; and sure if we may admire the similitude and shadow of any thing, then is Musick to be admired, which is nothing but the shadow and embleme of Paradise, of which it puts us in minde; by which only heaven expresseth its triumphs to us
mor-

The Soules Life. 137

mortals, when tis pleased
we should know them here,
that wee may enjoy them
hereafter. And O, that
now I could but pierce
thorough that glorious be-
spangled Canopy ! O that
I could but heare some soft
eccho's only of that celesti-
all harmony ! O how should
I be ravished with the sweet
mixture of that heavenly
Musicke ! O that I could
bee wrapt up and for ever
dwell there ! yea, would I
were but a doore keeper in
that quire, twere too much
happinesse, to beare a part
in that celestiall consort, and
yet not to desire it, is to lose
it.

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it. Therefore, O my soul, till
thou art fitted for this glo-
rious Quire, let the sweetest
Musicke thou enjoyest here,
seem harsh discords, com-
pared to that heavenly con-
sort, that quire of Angels,
where thou mayest see
what here thou couldst not
attain too; Jehovah prayed
in the height of harmony;
in the perfection of Mu-
sicke.

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The Table.

XII Meditations of the ingratitude of friends.

XIII Meditations of the vanity of pride.

XIV Meditations of Summer and Winter.

XV Meditations of the covetous rich-man, and the poore labouring man.

XVI Meditations of the sufferings of Gods dear children in this world, and of the benefit they shall receive thereby.

XVII Meditations of the covetous desire men have to attain riches.

XVIII Meditations of the feare of death.

XIX Meditations on the same subject, with satisfaction to him that feares death.

XX Meditations of the joyes of Heaven, reserved for the godly.

XXI Meditations of mans vaine mispending his time.

XXII Meditations on the sight of a pleasant Garden.

XXIII A Meditation on Musick, in which as it were by way of digression, the lawfulnessse of that Science is asserted.

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